RELIGIOUS

CONTINUED FROM THIRD PAGE.

perience of the true Christian confirms their truth. Man is weak in himself and exposed to many his. He complains to God of his weakness in his prayer, and asks for His grace and strength to overcome temptation. This was illustrated by the example of the Apostic St. Paul, from whose history the reverend gentleman recited many facts. St. Paul overcame the obstacles in his way and planted victoriously the banner of Christianity. He was not a giant, but of small stature and weak, and his speech was imperfect. Notwithstanding, he worked unceasingly in the service of God, and carried the Gospel further than any other aposite before him. Thus should work in our days the faithful believers in Christ; even if hamble or despised by the world, if sick and feeble, true and persevering faith in Christ would give him strength as be knew not before. Strife makes known to man his weakness, and evokes within him the desire to obtain the grace and strength of Christ, and the more he possesses it, the more blessed will be his future, and victory will give him the eternal crown or heavenly life.

"The Midhight Mission"-Sermon by Dr.

Southgate.
The Rev. H. Southgate, D. D., late Bishop at Constantinople, delivered a sermon in aid of the above mission at the above church, corner of Fifth avenue and Thirty-nith street. The preacher founded his discourse upon the words, "Come unto me all ye labor and are beavy laden and I will give you rest. Take my yoke upon you and learn of me, for am meek and lowly of heart, and you shall find rest unto your souls. For my yoke is easy and my burden is light." He said that these words were addressed in a spirit of love and charity in the streets of Capernaum to a muititude who could to some extent realize the sheering and soothing words addressed by our Saviour. It was the custom in the East to hold banquets in an open room, where some who did not participate could at least survey with comfort and witness all going on around the feast. It was here the incident narrated in the chapter took place, when the women came to Jesus, sinful and wretched, for paraon and mercy. This was one of the brightest gems of the Gospel, showing how a sinner could be received and pardoned, and also exhibited the narrow-mindedness and pharisaical spirit prevalent in those days and which still continued in their towns. Jesus received the woman glady, but the Pharisee in his heart rebelied against the proceedings of Jesus, as he only engaged in works of charity which were pleasing to his spirit of pride. The Pharsee stood askance from such a woman, and the world, to a certain extent, shrinks from contact with a class which more than any other require the influence of religion. The actions of Jesus admonish us to follow His example and go and do likewise. Some objected to such a work among such a class, arguing that it was almost useless to attempt to turn them from their evil courses. Why they should so argue was a mystery to him, for if they engaged in the work looking for the biessing of God they could achieve anything. He did not count them enemines of the Midnight Mission had been established three years, and during that time it had received into its agues as a didnight Mission had been established three years, and during that time it had received into its agues and other places, and a good record of these can be found. Sixty-four were admitted for temporary shelter agd his others left to again follow their evil courses. From the last animal report it would be found that 200 persons had been admitted. They had been disposed of as follows:—Sent to hospitals and other instinutions. 44; received temporary shelter, 64; returned to a life of sin, 31; placed in respectable situations. 27; restored to their frends, 25; remaining in the house, 20. The preacher concluded by an earnest appeal to funds and assistance on behalf of the Missio quets in an open room, where some who did not participate could at least survey with comfort and

SEVENTH STREET METHODIST EPISCOPAL CHURCH.

The Rev. Samuel Backman in Horace Cooke's Pulpit-A New Broom.

The Methodist Episcopal church in Seventh street of which the notorious Horace Cooke was minister beld a large congregation yesterday, and the Kev. Samuel Backman, the new rector, prayed with fervor and preached with great earnestness. He is a gentleman of polished manners, has a splendid ice, which he manages admirably, and is liberally endowed with intellectual gifts. Though a stranger to his congregation, he seems to be beloved already. His ministry yesterday gave great satisfaction. The first lesson of the morning was the first Psaim, which was read in full, and was followed by the which was read in full, and was followed by the 117th hymn of the Methodist Episcopal collection. The congregation were surprised, and, no doubt, greatly edified, by an announcement the minister made previous to the sermon. Somebody, he said, had sent him an anonymous letter, and be wished to remind whoever wrote it that it was his invariable rule to throw anonymous communications in the fire. It was a mean, cowardly and contemptible taing for anybody to do, and he warned the writer, whoever he was, that he had utteritailed in his object. Mr. Backman then siluded to the mass meeting to be held to-night in Cooper Institute, in aid of the Soldiers' Home, and requested the congregation to attend it. Too much, he said, could not be done for the brave boys who fought our batties and for their widows and orphans. Attention was also called to the subject of the approaching Methodist Conference. Two hundred ministers would be the guessis of the Seventh street congregation, and it would be the privilege of dred ministers would be the guess of the Seventh street congregation, and it would be the privilege of some families to give accommodations to them in their homes. The presence of the ministers in these homes would be productive, he had no doubt, of great blessing. The last announcement made by the reverend gentleman, and not the least important, was that a "basket collection" would be taken up for the benefit of the Tract Society and the Sunday School IN⁽¹⁾.

was that a "basket collection" would be taken up for the benefit of the Tract Society and the Sunday School Union.

Haying thus disposed of the pile of notices before him on the pulpit Mr. Backman began his sermon. The text selected for the discourse was part of the sixteenth verse of the fourth chapter of the first-episte general of John "God is Love." The character of the apostle and his pecular love for the Savior were commented on at considerable length. John was the favorite of Jesus and was closer to his heart than any of the twelve. Hence the important declaration contained in the text, coming as it did from John has more force and mean! I man if it had been intered by any or any outer Tollowers of Christ. A great writer well observed that the epistics general of John are God's love letters to the world. All through them there is a pathos and tenderness which speak of his abounding love for humanity. Mr. Backman then commented on the quality of the love which is God, and dwelt cloquently on the surprising condesension and number of the world as well as to rich the blessed invitation is sent and the giorious promise held out. The congregation listened with marked attention to the preacher and seemed to be considerably moved by the cloquent percration with which the services were brought to a conclusion by singing and prayer.

The True Conception of the Lord's Prayer-

Sermon by the Rev. J. H. Oerter. This is a German church of the Dutch Reform de nomination, located on West Twenty-seventh street. The congregation is quite large, but not wealthy: yet it represents the industrious and thrifty middle classes of our German residents of Protestant faith. The pastor, Rev. John H. Oerter, bas been preach ing a series of instructive sermons on the true con ing a series of instructive sermons on the true con-ception of the Lord's Prayer, that of yesterday being the eighth in the course. In his discourse he takes the Heideiberg Catechism for his guide. Yes-terday his text was St. Matthew vi., 11—"Give us this day our daily bread." The words "daily bread," said the reverend speaker, mean all the needs of the body, and we saw God for them, He being the only source of all worldly good. Hence, in regard to progress, even in this world, man should not trust to the created things of this world, but should have faith and confidence in God alone.

SEAMEN'S CHAPEL OF GUR SAVIOUR

The Power of Faith-Sermon by Rev. R. W.

Lewis.
This beautiful new frame floating chapel is moored to the dock at the foot of Pike street, in the Eas river, and is specially dedicated to the dissemination of religious thoughts and principles among mariners, longshoremen and others usually em ployed around the wharves and plers and on board vessels. It was erected by the Protestant Episcopal Mission to Seamen, who also maintain a mission house at No. 34 Pike street. The whole institution is under the special charge of Rev. R. W. Lewis, who officiated at the morning service yesterday to quite a numerous congregation, who listened attentively to his sermon. His text was from Acts XX., tively to his sermon. His text was from Acts XX., 12—"And they brought the young man alive and were not a little coniforted." After some introductory remarks Rev. Mr. Lewis spoke of the power of taith; that this young man spoken of in the text was brought to lite through faith. The Saviour not only preached laith, but showed it by miracles. But, besides the laith on the part of the Saviour and of his aposities, there must also be faith on the part of the person benefited. This young man was restored to life by the power of faith; he showed it by coming to the service. His significance man was restored to the by the power of talch; he showed it by coming to the service. His slothulness was not mentioned by the Apostle. Another natance of slothulness not mentioned was in the case of St. Peter, who slept four times in the garden while the Lord was in the agonies of the passion, and was three times forgiven. His hearer should therefore show their faith by coming to the service; it is the

beginning of religion, like baptism is the beginning of membership in the church. They should go onward and have faith in the service, faith in baptism, faith in confirmation, and God will raise them from the death of sin to the life of righteomaess.

In the afternoon, at calf-past three o'clock, Rev. Dr. Morgan, of St. Thomas' church, preached an eloquent sermon to the seamen at the same place. It has been arranged to have a series of afternoon discourses at this chapel by some of the most eloquent pulpit orators of the Protestant Spiscopal Church. Rev. Dr. Henry C. Potter, of Grace church, will be here next Sunday afternoon, and Rev. Dr. S. H. Tyng, of St. George's, the Sunday following.

UNITARIAN SERVICES AT LYRIC HALL

Cloud of Witnesses-Rev. O. B. Frothing-ham on Planets, Policemen and Lampposts-

A Text from Byron. Lyric Hall, on Sixth avenue, opposite Reservoir square, was filled to repletion yesterday morning by the highly respectable congregation known as the Third Unitarian Society. The services, which commenced at half-past ten o'clock, were very sun ple, consisting of prayer and Ribie lessons, inter spersed with well chosen and well rendered music. Mr. Frotbingham read from the New Testament in a highly impressive and earnest manner, yet the auwere the reverse of impressionable, seem ingly taking no part in the exercises, and presenting the appearance, from first to last, more of spectators than worshippers. This feature was very noticeable by the strangers present. The sermon was, of ourse, the main attraction. "A Cloud of Witnesses" was the subject annouaced, yet neither previous to norduring its treatment did the reverend gentleman intimate the source whence he selected his text.
The speaker commenced with a reference to the
heavenly bodies which give us light, and which are
unto us a "cloud of witnesses." He dwelt upon unto us a "cloud of witnesses." He dwelt upon the natural affinity of crime with darkness, and dectared that if we had eternal day transgression of human or divine law would be unknown among men. He even went further, and (0 ye sapient legislators, and burdened taxpayers give heed) declared that one lamp in a street was better than a policeman. Taking up another branch of the subject, he showed the evil which may be done to a party against whom these "witnesses" are meensed, he said no position—no positive person ever escaped hostinity; no person possessing a mind or neart who does not offend. Those who hold unpopular opinions are connected with an evil life, and for all who have superior intellect or independence of character there are bloodhounds ever on the track, seeking to pull them down. This hostility he held to be a tribute to nobleness; for to be true was to be hated. Such hate, however, bore its consolation, as enmity possessed the virtue of putting us on our mettle. One fact was plain throughout Mr. Frothingham does not like the police. The probable cause for his "enmity" to that much abused body presented itself thus: The reverend gentleman sojourning temporarily in Paris disregarded the provisions of French postal laws, and was summoned to appear before the Prefect of Police, whereupon he found that "a cloud of witnesses" were around him; in fact, that he had been for a long time under the surveillance of that functionary and his satellites. How they parted we know not, neither are we told whether thanks were given to our heavenly Father for the relations which these two had stood in to one another. The closing part of the sermon was an able biendainy of the material and intellectual in numan nature; the spiritual was entirely wanting. Not an amen was heard during the whole of a long service, and from first to last the name of the Redeemer was but once mentioned, and then merely to flustrate an argument in the sermon. The incentiousness which currupts society at the present day; the wrongs which dr the natural affinity of crime with darkness, and

are the "cioud of Wilnesses" wasse testimon, must stand in awe of.

And now for the text. Diligent search thereafter led to Lord Syron's "Vision of Judgment," and there, at the fitty-eighth stanza, is to be found chancebulous assemblage very accurately described, viz:—"And then it grew a crowd, and such it was, a cound of witnesses," coud of witnesses."

Among the trustees of this church appear the names of Mr. Oliver Johnson, Mr. Sinclar Tousey and numerous others well known in social and business carries; Messrs. Bird, Nash, Miller, Shethar and

ST. JOSEPH'S ROMAN CATHOLIC CHURCH. Christianity and Education-Lecture by the

Rev. J. P. Woods.
There was a large attendance, considering the tormy state of the weather, last evening at this church, where the Rev. Father Joseph P. Woods, of Morrisanta, delivered a stirring and eloquent lecture on the now absorbing topic, "Christianity and Education." The proceeds of the lecture were to be devoted to the relief of the poor of the parish visited by the conference of St. Vincent de Paul, and it is safe to assume that the aid contributed was material and munificent.

After the ordinary vesper service had been per-formed Father Woods ascended the pulpit and

spoke mainly as follows:—

**Knowledge," says Webster," does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be enstrained; true and worthy molives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all curcumstances. All this is comprised in education."

That knowledge is not the whole of education, is a curcumstances. All this is comprised in education."

That knowledge is not the whole of education, is a curcumstances. All this is comprised in education."

That knowledge is not the whole of education. The Thirty-fourth street Reformed church, after being renovated and newly decorated, was reopened for divine service yesterday, Rev. Isaac Riley, the passion, of the strength of the companion of the c

new will command ans Jungment."

Aoraham, one of the greatest and best of the race of Adam, was, perhaps, of all men the most careful of train up has children in the control of the control of the present of the control of the contr

stant the light of the nimeteenth century—the saw the beginning of all sime and is likely to see the end of them. Side is not acctualization. A sect is a part lopped of. She has exasted these hineteen centuries, and like that arch and so universal arch of heaven, and like that arch and is one. She has the sacred word of everjeasting truth pedged for its perpetual sholity. She is a set. Augustine says in his 15th quitte, the puble school, the Alma Marker of the Christian worth.

RESC HIL BETHOUST CNURCA

**The True Meaning of the Lord's Suppersonal that the control of the service of the control o

The Fourth Reformed Presbyterian congregation a new congregation, which is to be fully organized to-day, held service yesterday forenoon and evening, for the first time, at the Harvard Rooms, corner of Sixth avenue and Forty-second street. Rev. J. M. Johnston, of Washington city, officiated.

Rev. George E. Thrall, rector of Emanuel church. held service yesterday morning and afternoon in the held service yesterday morning and afternoon in the school building, in East Fifty-seventh street, between Lexington and Third avenues.

In the Eighteenth Street Methodist Episcopai church, just west of Eighth avenue, Rev. L. H. King preached in the forenoon, and Chaplain Mccabe in the evening.

Rev. Dr. Cheever preached to the congregation of the Church of the Furtans at Appoilo Hail, corner Broadway and Twenty-eighth atreet, yesterday morning, his subject being "The Creation a Lifeliong Work."

morning, his subject being "The Creation a Little long Work."
In the Central Presbyterian church, on West Pitty-in the Central Presbyterian church, on West Pitty-

In the Central Presbyterian church, on West Fitty-sixth street, near Broadway, divine service was conducted and a sermon delivered in the morning by the pastor, Rev. James D. Wilson, and in the evening by the Rev. George L. Prentiss, pastor of the Church of the Covenant.

Rev. Dr. Bridgeman, of Albany, presided in the pulpit of the Calvary Baptist church, on West Iwenty-third street, between Fitth and Sixth avenues, yesterday morning and evening.

Rev. R. N. Beilows and friends of inersi Christianity occupied Brevoort Hall in the forenoon and evening yesterday, the reverend gendeman delivering discourses.

At the Berean Baptist church Rev. J. N. Folwell preached morning and evening to a devout congre-

ing discourses.

At the Berean Baptist church Rev. J. N. Folwell preached morning and evening to a devout congregation. The church is located on the corner of Sedford and Downing streets.

A Presbyterian congregation met at the usual hours in the forenoon and evening yesterday, at the isal of the Historical Society, corner of Second avenue and Eleventh street, the pastor, Rev. George S. Chambers, officiating.

Rev. Dr. R. Davidson, of Philadelphia, preached twice yesterday at the Forneth street Presbyterian caurch, near Lexington avenue.

Rev. Dr. Higbee in the morning and Rev. Dr. Price in the evening conducted free Episcopal services at the Home Chapel, No. 29 East Twenly-ninth street, yesterday.

yesterday.

There were divine services and preaching at the There were divine services and preaching at the Loward Mission and Home for Little Wanderers, No. 40 New Bowery, yesterday alternoon and evening. "Be not weary in well doing!" was the thome in the morning, and "The brazen serpent a type of Christ!" for the evening, chosen by Rev. Dr. Wescott for his sermons delivered yesterday at the Plymouth sapist church, Fifty-first street, between Ninth and Tenth avenues.

noon,
At the old John street Mchodist Episcopal church
Rev. William P. Coront preached yesterday, at the
usual hours, morning and evening.
Special evening service for young men was held at
the Young Men's christian Association Hall, Rev. J.
M. Ludlow, of the Collegiate Reformed church, delivering the address.

M. Ludlow, of the Collegiate Reformed church, delivering the address.

Rev. W. Neilson McVickar preached at St. James church, in East Seventy-second street, last evening.

The Amity Baptist chapet, in West Frity-fourth street, near Eighth avenue, was well filled yesterday morning, the congregation listening to an interesting discourse on "The Providence of God" from Dr. William R. Williams.

BROOKLYN CHURCHES.

PLY MOUTH CHURCH.

The Service of Song-Who Were There of the Prominent Members-A Flower Show-Mr. Beecher's Sermon on the Higher Christian A brilliantly fine morning brought even more than

the usual crowd of worshippers to Plymouth church. Among the many commendable preliminary proceedings at this church not the least is the attention shown to strangers. Without any invidious dis unction, at the tolling of the last five minutes' bell the unoccupied sittings in the various pows are all filled up by the ushers. Notable among those patient workers are Mr. A. B. Smith and Mr. Bowen, whose arduous duty it is to pack the congregation. Then begins the clatter of tongues at the door, the rustle of silks, the clink of the unfolding of chairs, and before the last stroke is tolled every available seat is filled up. Mr. Zundel has played the voluntary on the organ, and the pastor glides on to the platform. He removes his "rubbers" from his feet, throws his overcoat carelessly over the chair, taken his seat, removes the manuscript of the notes of his sermon from his side pocket and places it upon the table. The choir then sing with spirit and precision the old English anthem, "In Jewry God is known." By this time the vast congregation is quiet and in an

attitude for worship.

Among the more prominent of the families pres ent yesterday morning were Mr. and Mrs. W. B. Claffin, Mr. and Mrs. Henry C. Bowen, Mr. and Mrs. E. E. Bowen, Mr. and Mrs. H. W. Sage, Mr. and Mrs. Henry Collins, Mr. and Mrs. Atnos Rollins, Mr. and Mrs. Edward Ovington, Mr. Augustus Storrs, Mr. and Mrs. Duryee, Mr. T. J. Howard, Mr. and Mrs. Alexander Studwell, Deacon W. E. Edwards. All these are members of the congregation and occupy family pews, having, of course, with them their family pews, having, of course, with them their sons and daughters as well as their wives. There were also distinguishable in the congregation Mr. Ludium, Mr. U. B. Camp, Dr. Dow, Mr. Husted, (of the firm of Husted & Carrol, Brooklyn,) Peacon Hutchinson, who leads the bass voices in the choir, and whose family occupy a new near the platform, Mr. K. Moody, Mr. R. R. Graves, Mr. D. Porter, italior, Broadway, New York.) Mr. Freeland, Collector of internal Revenue; Mr. John Knapp, Deacon Jones, who is also a vocalist in the choir, and who as he sits up shoft can have his eye on his family in their pew on the floor of the church. The house is filled with a representative portion of the industrial population of Brooklyn, and includes in that representation a majority of young men and young women all of whom lead busy lives during the week. To these the cheering, quiet, yet exciting services of this church must be a great relief and comfort, and form a prelude to introductions at the monthly sociables? In the schoolrooms and pariors that lead on to a closer and a dearer union.

The floral decorations for the season of the year were more than ordinarily attractive, the lines and nowering plants were so noticeable that at the conclusion of the service a large number of the congregation lingered behind to admire them. Mr. Beecher's text was selected from the First Epistle of St. Peter and the eighth and ninth verses—"Whom having not seen ye loved; in whom, though now ye see Him not, yet believing, ye rejoice with Joy unascessable and full of grory, receiving the end sons and daughters as well as their wives. There

LAFAYETTE AVENUE PRESBYTERIAN CHURCH.

The Voorbees Tragedy and Its Lessons-"Thou Shalt Not Kill"-Discourse by Rev. Dr. Cuyler.

Rev. Dr. Cuyler, pastor of the Lafavette avenue Presbyterian church, Brooklyn, preached a sermon on the Voornees tragedy and its lessons before quite a large congregation last evening. The subject of the discourse was "Death in a Dramshop," and Dr. Ougier selected as his text the sixth commandment, "Thou spalt not kill." in opening the reverend gentleman made the

assertion that there was one murder on an average every day in the twin cities of New York and and the majority of the murders committed can be traced right back to one source—the dramshop. It was quite fitting, therefore, that the tragedy of the iast Sabbath (the murger of Mr. Voorhees by William Chambers) should have been enacted in the headquarters of drunkenness and death. The assas sination of a popular, generous, public spirited citizen on the Sabbath sent a thrill of horzen on the Sabbath sent a thrill of horror into every heart and home. To assassinate
is to kill by surprise, and she unhappy man who felt
in that dramshop was the victim of a terrible surprise. Dr. Cuyler would not utter an unkind word
against the man; but truth and justice compelled
him to say that he mourned that the murdered man
was in a dramshop on that Sabbath day. We know
it was contrary to the spirit of the law of God and
contrary to the law of the State of New York to by
dealing in strong drink in a drinking house on the
Sabbath. While they sympathized with the percaved
in this case, they hoped that this tragedy would
write itself as an inscription over every haunt of
destruction and serve to deter all from entering.
Of the chief actor in this tragedy Dr. Cuyler would
say one thing. He was by common consent an assassin in the hands of the law. Let the law take its
course; let justice be simply done, and when he
said this ne said it in full view of the fact that for
many months past there had been a sad mockery of
justice in too many of our courts. We had come to
feel the learful peril of the uncertainty that attended
personal safety and human life. Disagreements
of juries had come to add suspicous, and as for the
sereotyped plea of insanity, new ould say that of
the men who committed such crimes and were acquited on the ground of insanity, none were found
insane until they committed the fearful crime. No
human life was safe a moment if assassins, drunk
or soher, be permitted to draw deadly weapons.
This carnival of murder must be stopped. Dr.
Cuyler then referred to the rumseller as a
participant in the crime committed by a
man to whom he had sold strong drink, and who
had committed crime while under its influence. He
held that a rumseller was the accomplice of the
murderer who had committed the dead while under
the influence of the luqur obtained from him, and
he impeached him as such. Drunkenness was
suicide and rumselling murder. In connection with the suboct of intemperance and into every heart and home. To assassinate he impeached him as such. Drunkenness was suicide and runseling murder. In connection with the subject of intemperance and its results, Dr. Gayler alluded to the Byron business and inquired what inspired those loatnesome vices—that ungodiness? The true story of Byron's life, he said, was in one syllable—gin! It was not necessary to publish those shocking volumes. It was all in one word—gin! Dr. Cuyler concluded his sermon by a strong argument in behalf of the cause of temperance and in favor of a prohibitory liquor law, alluding in that connection to the pernictous influence exercised by dramshops, which, he asserted, had a greater control over the public authorities than the public authorities had over them.

CHRIST CHURCH.

The Edifice and the Worship There-The "New Minister"-The Administration of Baptism-Instructive Discourse by Rev. Dr. W. L. Bancroft.

This church, situated at the corner of Clinton and Harrison streets, South Brooklyn-a very genteel, it not aristocratic neighborhood-has long been a place wherein has assembled, week after week, a congrega-tion that for wealth and social distinction has but few equals, if any superiors, in our neighboring city; where costly edifices, high priced clergymen and ruinous extravagance in the pomp and luxury of apparet are so glaringly apparent. Full thirty years has this church been erected, and aithough costing but \$28,000 will to-day rank in beauteous simplicits with most of its neighbors. The building is very large, while its lofty tower reaches a very great height. The interior arrangement is quite attractive, but there is no attempt at display to the sacrifice or comfort of the hearer. In summer a deep growth of tvy clings to the bold sides of the building, which lends an additional attraction to the rich dark brown stone of which it is constructed, and gives a pleasanter charm to the elegance of the large windows enriched by stained glass. Three ministers have supplied its pulpit, being severally Dr. Stone, Dr. Canfield and Dr. W. L. Bancrott, the latter gentleman being now in charge. This pastor was called to Christ church in November last, from the Theological Seminary in Cincinnati, and his advent among the congregation seemed to create a religious zeal so fervid in its nature that the cauren is at present on that road to such success that the most devout and zealous christian will be fully satisfied. The congregation do not owe a dollar and are now supporting two mission schools with a liberal hand. Among the prominent worshippers constant in attendance here are Charles Stanton, the senior warden; George A. Jarvis, Hugh Allen, John J. Van Nostrand, C. R. Marvin and family, Charles H. Marvin, George Marvin, son-in-law of Van Nostrand; Dr. Reciellan, John M. Taylor, Mrs. Nicholas Luqueere (whose husband gave the congregation the ground upon which the church is outly, Hugh Boyd, H. Dally, Mrs. Dr. Dodge, Lewis Morris, Charles H. Judson, Alexander Munn, F. H. Trowbridge, W. B. Kendle, Mrs. T. A. Hunt and daughters, Mrs. Slipper and son, the latter the sobath school superintendent; Neremiah Knight and family, Mr. Oskley and Mrs. John Cox and daughters.

Dr. Bancroft, who has here achieved in so short a time so much in his ministerial labors, is in the prime of life, being about forty years of age, of impressive and dignified appearance, which is calculated at once to win the respect and esteem of his listeners. He possesses the very essentials of eloquence, and that he wields them with great power will not be questioned by most of those who have nearth him. His voice is strong, rich and melodious, his enunciation remarkably distinct and his action gracesul to a degree which is in keeping with his earnest words.

Yesterday alternoon the large congregation assembled at the usual nour, and, while the tollels of the ladies were unique and clegant in many instances, they were not of that character that suggest the idea of fashion running riot or that social extravagance with trem has become a social evil, affecting their general prosperity. The services were m latter gentleman being now in charge. This paster was called to Christ church in November last, from

sentence that so seidom is adult taptism found to occupy a place in the Christian world that the occupy a place in the Christian world that the occasion of its administration before bem at that

time might be of great instructive benefit. In all ages men who would go hand in hand in all other religious doctrines would in that of baptism separate and induige in ceaseless contentions and controversies. The form of baptism, whether by effusion or immersion, was but a secondary matter; it had but little to do with the representative, typical, symbolical, sacramental washing away of sins by the blood of Christ. Baptism is an imperative duty. The Lord has commanded it. In regard to the form, none should allow themselves to be perplexed or in doubt. A freedom in this exercise is given to the Christian Church. The remission of sins by faith in the blood of the Saynour can only be affected, and in this faith all Christians must live fad die.

That there have been more expensive and brilliant

That there have been more expensive and brilliant wedding ceremonies witnessed in Christ's church than in any other in Brooklyn is an interesting fact too well known to be at all questioned.

"THE PILGRIMS" AT THE BROOKLYN ACADEMY OF MUSIC. The congregation of the Church of the Pilgrims worshipped again yesterday in the Brooklyn Academy of Music, and the building was well filled. The Rev. R. S. Storrs, Jr., preached another of his series of sermons upon Christ, taking for his text the sixth verse of the fourteenth chapter of the Gospel according to John-"Jesus said unto him, I am the way, the truth and the life; no man cometh unto the Father but by me."
They met in these words one striking and very man cometh unto the Father but by me."
They met in these words one striking and very significant characteristic in the teaching of Christ. He taught of Himself. He continually presented His own doctrine as a hope of their faith in God and of their future salvation, and in this respect He was separated from all other true teachers of the divine law. They sought to distinguish themselves in this respect from Him, and taught not of themselves, but of God, and we admired them. Christ was summed up in His own personal character, and the question. "What think ye of Garist?" had occupied their attention from one generation to another. He was the great mediator between God and man, and He had a right to claim every sacrifice from us. The reverend gentleman then spoke of the impossibility of reconciling in our minds a divinity separated from humanity. They recognized Christ as a man. He was described as a man, and in His life He was declared to be a man with a true body, one capable of experiencing pain, becoming refreshed by sieep, and finally passing through death. If He was an angel in disguise and His numan form was a mere semblance of a man, then they were not certain of anything about Him. Thus they had a being presented to them concerning whom all the testimony of the Scriptures was satisfied from first to last, and whose presence had marked the Christian progress of the world against heathenism. The reverend gentleman then spoke of the final sacrifice which Christ had made for us upon the cross, as showing that He was human, and said they might as well tell him, after a bridge had been out that he, and whose presence had marked the Christian progress of the world against heathenism. The reverend gentleman then spoke of the final sacrifice which Christ had made for us upon the cross, as showing that He was human, and said they might as well tell him, after a bridge had been out the believe in a divinity without a humanity. Divinity and humanity must be combined to make the passage over the bridge from this to ete After singing, the congregation was dismissed with the benediction.

MISCELLANEOUS SERVICES IN BRODKLYN.

"The Attraction of the Cross" and "Prayer of Christ for His Murderers," were subjects discoursed from the pulpit, yesterday, at the Pacific Street Methogist Episcopal church, corner of Canton, by Rev. C. Fleicher.

There was a lecture on "Temperance" by the Rev. Mr. Gaddis, at Hooley's Minstreis, last evening. The house was crammed.

At the Fourth street Universalist church, Williams, burg, a large and intelligent congregation assembled to hear the pastor, Rev. A. J. Canfield, preach a sermon on "Local Applications."

The "Spiritual Lyceum Association" met at Sawyer's Hall, corner of Fulton avenue and Jay street, yesterday, under the direction of Dr. Coonly. "Workers for Christ" was the title of Rev. T. T.

Hendrick's sermon, at the State Street Congrega-tional church, hat hight.

At the Johnson Street Methodist Episcopal church, corner of Jay street, Rev. J. E. Searles officiated yesterday morning and evening. A special sermon to "Unconverted Christians" was delivered in the

yesterday morning and evening. A special sermon to "Unconverted Christians" was delivered in the evening.

The First Universalist church congregation, presided over by Rev. E. C. Bolles, were entertained by a lecture on "Preachers and Preaching of the Past and Present."

The "Joys of Heaven" was the subject of the discourse by the Rev. S. F. Farmer, at the East Reformed Church, Bedford avenue, yesterday morning.

"Justification by Faith" was the text of the morning sermon by Rev. H. Hutchins, at the Baptist church on Bedford avenue, near Myrtle, yesterday.

The flock of the DeKalb Avenue Methodist Episcopal church were edified and entertained by the pastor, Rev. D. O. Ferris, at the evening services, who preached on the question of the "libbe in the Public Schools."

The Swedenborgians of the Church of the New Jerusalem were entertained by Rev. J. U. Agar, conner of Clark street and Monroe place, last evening, by a lecture on "False Christis."

Rev. Dr. Hiscox preached on "Remarkable Events of the Bible," before a fair sized congregation, at the Clinton granue Baptist church, last evening.

Rev. H. V. Degen preached at the "Old St. Ann's," corner of Washington and Prospect street, in the morning, and Rev. Henry Webbe in the evening.

The latter took for his subject "Baptism."

At the Church of Sts. Peter and Paul the Rev. James Nilan, of Port Jervis, occupied the pulpit of Father Maione and delivered a persuasive discourse on the state of religion in country missions. The memoers of the congregation generously responden.

Unusually interesting services were held in the Weslevan Methodist meeting house, in Grand street, under the direction of the Rev. Dr. Baker. Several candidates for membership were joyfully received.

andidates for membership were joyfully received.
At the Central methodist Episcopal church the
Rev. J. B. Merwin, presiding elder of the North
Long Island district, conducted the morning services and the Rev. Benjamin M. Adams delivered an
eloquent discourse in the evening.
The Rev. G. W. Woodruf, of New York, addressed
the Gothic Methodist Episcopal Sabbath School Mis-

The Rev. G. W. Woodraff, of New York, addressed the Gothic Methodist Episcopai Sabbath School Missionary Society and will conduct revival meetings during the week.

At the Lee avenue Baptist church the Rev. J. Hyatt Smith entertained a large congregation on the subject of "Christ at the Pool."

There was a large congregation assembled at St. Mary's ("Star of the Sea") church, Court street, Brooking, at the haif-past ten o'clock service yesterday morning. Rev. Eugene Cassidy, the pastor, celebrated mass, and the choir, under the leadership of Mr. J. Hoey, acquitted themselves creditably. The subject of the sermon, which was delivered by the Rev. Father Kiely, was most apily selected, being the words of the Scripture, "Remember thou keep holy the Sabbath; he who profanes it shall die the death."

IMPRESSIVE RELIGIOUS CEREMONIES.

Laying the Corner Stone of a New Catholic

Church in Westchester County. In accordance with a previous announcement that the corner stone of a new Roman Catholic church would be laid at Williamsbridge, Westchester county, yesterday, a large concourse of people of both sexes commenced to assemble there at an early hour in the forenoon, and when by one o'clock two overcrowded trains had arrived from New York and White Plains the number on the ground was swollen to not less than 5,000 persons. Among these were severa than 5,000 persons. Among these were several benevolent and total abstinence societies, in full regalia and accompanied by bands of music; also a procession numbering some 200 boys from the Westchester Protectory. Nearly all of the organizations present had marched many miles from various portions of the county in order to witness the interesting ceremony. The impressive rite of depositing the corner stone was performed by Very Rev. Dr. Statts, Vicar General of the diocese, assisted by Rev. Fathers Clowry, of New York; Conron, of Staten Island; McQuade, of Fordham; Cole, of Westchester; McLoughim, of New Rochelle; McEvoy, of White Plains; Hughes, of Mott Haven; Kinselia, of Mount Vernon, and Breen, of Manhattanville. Beneath the stone was deposited a box, containing, among other articles, copies of the New York Herald of the present date and of 1860, with coins and currency of the United States.

The Geremonies were concluded with an earnest discourse by the Vicar General, who selected his text from Paaims, exxvii.—"Except the Lord build the house they labor in vain that build it." The edifice will be 64x44 feet, with an extension of twenty feet for after purposes, and is expected to be finished in four months. When completed, this will be the fourth place of worship erected family through the labors of Rev. Faiher Kinselia in this county during the past ten years. benevolent and total abstinence societies, in full

CHURCH OF THE ETHEREAL VAPORS.

What is the Chief Duty Devolving Upon Spiritunlists To-Day ?

At the Catholic churches yesterday afternoon there

were vespers, while at Union Hall, corner of Broadway and Twenty-third street, vapors were in the ascendant. Here the high priests of Spiritualism met to investigate a matter of great importance. They came from far and from near to solve a question-a question which has been asked repeatedly at various imes by all the world, but which of ate years has been allowed to remain in undisturbed repose. It is an inquisitive question. Can it be answered? Is it worth a reply? It has puzzled the brains of the omniscient (?) brethren themselves. Still more: even the spirits confess their inability to clear up the obscurity that surrounds this enigmatical interrogation: for it was at the instigation of one of the mabitants of the spirit world that the momentous question was again revived. The question was, "What is the chiefduty devolving upon Spiritualists to-day ?"

Entering the sacred precipcts of the temple we

look in vain for the mystic gloom, the delight of the

spirits. The most prominent feature that meets the eye of an observer is a stage raised apparently for

spirits. The most prominent feature that meets the eye of an observer is a stage raised apparently for theatrical purposes. On this is placed the altar, which, gracefully (?) draped in lead-colored paper muslin, stands out in strong relief from the background of gandy scenes. The presiding priestess, appareled in a binex slik dress and black velvet sack and bonnet, sits behind the altar in a chair conveniently placed.

The temple was full of spirits—all kinds of spirits, the maie spirits predominating. The female portion were arrayed in the habiliments of a sombre hue, while the austerity of their faces betrayed their "woman's rights" tendencies. The question was submitted for discussion by the Higa Priestess. It was taken up by Dr. Lewis, who proposed to answer it, but he wandered of into an ancedote bearing no relation to the subject. Another spiritualistic light attempted to solve it, but proved as unsuccessful as his predecessor. He seemed affected with a wonderful forgetfulness of the real subject to be discussed. The High Priestess then came forward and acknowledged her 'hobby' was education. Here a long discourse on that subject followed, with a few aliusions to the important question of woman's rights. But no explanation of the question, "What is the chief duty of Spiritualists to-day?" Dr. Halleck then spoke energetically for some minutes on a subject unknown as much to himself as to the audience. At length, after various attempts to solve this enigma were made by Spiritualists and unbelievers in that doctrine, Mr. Bennett, a corpulent gentleman, ascended the plasform. He said that the duty of Spiritualists believed in the Had stood by it all his life, and now when he had seen three score years and ten he was not likely to depart from 1a.

Now came the close; for even spirits have a finale in this wicked, this skeptic, persecuting, unbelieving world. The cloud of angelic detices rose; they turned their backs upon the aerial throne whence had poured torents of watery truth, and with deviating paths song

NEW YORK CITY.

Reportorial Gleanings in the Metropolis.

The following record will show the changes in the emperature of the weather for the past twenty-four nours in comparison with the corresponding day

hours in comparison with the corresponding day of last year, as indicated by the thermometer at Hudnut's pharmacy, herald Building, Broadway, corner of Ann street:

1809, 1870.

2 A. M. 35 31 3 P. M. 47 41 46 A. 39 31 6 P. M. 44 41 9 A. M. 38 42 9 P. M. 42 43 12 M. 45 42 12 P. M. 42 40 Average temperature yesterday. 38 3% Average temperature for corresponding date last year. 41% Average temperature for corresponding last year.
Average temperature for week.
Average temperature for corresponding week last year.

Yesterday afternoon Catherine Spencer, of No. 53 Baxter street, in a quarel with her daughter, Ellen D'Brien, was badly beaten about sue head by Ellen, who was arrested.

Early yesterday morning officer Roddy, of the Nineteenth precinct, found John Foley, of No. 109 Mulberry street, lying on the sidewalk opposite No. 27e Bowery, with two slight stabs in his thighs, inflicted by an unknown man in an oyster saloon at 261 Bowery, kept by Jenerson Davis. He was sent to Bellevue Hospital.

HERALD of yesterday in relation to the recent fire at 50 Duane street, it was stated that "Briggs & Taylor, on the first floor, sustained \$500 loss." It appears that another firm, the members of which seem to feel somewhat aggrieved, occupy the first floor, and that Briggs & Taylor are the lessees of the basement.

About seven o'clock last evening a fire occurred at 158 Greenwich street. The fire was confined to the store, which is occupied by Morris Jacobs in the clothing business. It is supposed the fire was caused by the upsetting of a stove. Damage on the building \$500, and on the stock by fire and water \$1,500, supposed to be covered by insurance.

Officer Little, of the Eighteenth precinct, yes terday appeared before Justice Scott, at Essex Mar-ket Police Court, and charged a man named Philip Colwell with committing a felonious assault upon one Patrick McAvoy. Some trouble occurred between the two men at an early hour yesterday morning, at the corner of First avenue and Sixteenth street, in the course of which Colwell draw a knife and stabbed McAvoy in the side. The man was held to answer.

Peter McGinniss, twenty-three years of age, re siding at No. 124 Tenth avenue, was arrested by officer Beeck, of the Sixteenth precinct, on Saturday night, charged with participating in the mur-der of John Markie, on the 1st of January last, the facts of which have already been published in the Herkald. He was arraigned before Justice Cox, at Hererson Market, yesterday, and remanded to the custody of the Coroner, who will hold an inquest

To-morrow, being the anniversary of Washington' birthday, will be generally celebrated as a public holiday. The flags on the public and other buildings holiday. The flags on the public and other buildings and on the vessels in the harbor will be displayed, and the usual salutes will be fired. At Trinity church there will be full choral service at eleven A. M., at which Washingtun's farewell address will be read. Previous to the service Mr. James Aylife will ring on the chime bells a number of popular hymn and psaim tunes, and after service will go through the following programme:—1, Ringing the changes on eight bells; 2, Red, White and Biue; 3, Yankee Doodie; 4, Coming Through the Rye; 5, Bould Soger Boy; 6, Old Dog Tray; 7, Let the Merry Church Bells Ring; 8, Blue Bells of Scotland; 9, Airs from Child of the Regiment; 10, On to the Field of Glory; 11, Columbia, the Gem of the Ocean; 12, Hark, the Conquering Hero Comes; 13, Viva l'America; 14, Yankee Doodle.

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cough, salisma, bronchitis, consumption, all kinds of fewers,
hremorrhoids, nervous, billious and liver complaints; corthroats, catarrhs, colds, noises in the head and ears, rheumatism, gout, impurities, cruptions, hysieria, neuralgis, ifrilability, sleeppessness, acidity, papitations of the heart, heartburn, headache, debility, dropsy, gramps, sprans, nauses
and sickness, sinking, diarrhes, etc. It nour-shoe bette,
than meat, and saves, moreover. fifty times its cost in other
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excellent, especielly since he has confined himself satirity to
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curprisingly beneficial effect on his health, and his history
cannot praise this excellent food too highly,
Midt,—Cure No. 64,310—Marchioness of Hraham Of seven
Midt,—Cure No. 64,310—Marchioness of Hraham Of seven
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loss of feeth. Cure No. 1,771—Lord Stuar dyspepsia and
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Foly. Gure No. 45,270—James Berte, Esq., Frimies, Surroly. Cure No. 45,270—James Berte, Esq., Frimies, Surroly. Cure No. 45,270—James Hoste, Esq., Frimies, Surry's Revalenta Food the first and partial deafness. Cure No.
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